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Safety in War:

OR, THE

INFALLIBLE ARTILLERY

OF A

Kingdom, Fleet or Army:

IN

SERMONS

UNTO THEIR

Majesties Forces by Sea and Land.

By JOHN WHITTEL, Chaplain in the Army.

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To the Right Honourable the LORDS of the Treasury.

My Lords,

ACcidentally meeting with a certain Pamphlet concerning Courage, which was design'd (no doubt) to weaken the Hands of Gods People, or dismay their Majesties Forces in this holy War by Sea and Land; I conceived it would not be in vain for me to publish something which might tend to their Majesties Welfare, and the Encouragement of the Fleet and Army in this depraved Age, wherein Fidelity is abandon'd by many as Antichristian. My Lords, these naked Truths in these Jejune Papers, are for the most part such as were sounded in the Ears of the Army: And therefore I have reason to hope they may be embrac'd by them now with the same Candidness and Singleness of Heart as they were deliver'd, in order to the Advancement of Gods Glory, the good

of the Church Militant, against the common Enemy and Oppressor, and the Welfare, Peace and Happiness of their Majesties and their Kingdoms. I must confess, my Lords, there is in them no Politeness of Style, Floridness of Phrase, or Sweetness of Rhetorick, which may make them esteem'd by the Learned: Yet I hope a familiar Scripture-dress may not be disesteem'd by the Vulgar and more Unlearn'd, for whom alone they are sent abroad in this nice Age. And since nothing is spoken here but what hath been spoken before our Days, and Treatises or Sermons are generally entertain'd according to the Proverb, Quot Homines tot Sententiæ. *I must crave the Honour of your Lordships as to shelter these honest, tho' unpolish'd Papers, under your Lordships Patronage, praying you to accept them, as a sincere Acknowledgment of that indispensible Duty which is owing unto your Lordships,*

From your Lordships
most humble Servant,
J. W.

Σὺν Θεῷ Numb. 14. 9. *Rebel not ye againſt the Lord, neither fear ye the People of the Land; for they are Bread for us: Their Defence is departed from them, and the Lord is with us: Fear them not.*

BEFORE we come to handle theſe Words in particular, it cannot be improper for to ſhew you the occaſion of them; together with the People unto whom they are ſpoken; and the Perſon or Perſons that ſpake 'em. We read in the Holy Bible, how God Almighty (of his free Grace and Goodneſs) choſe the Seed of *Jacob* (which was afterwards call'd *Iſrael*, becauſe as a Prince he had Power with God) unto himſelf, for to be a peculiar People unto him, above all other Nations: And therefore, he promiſed for to multiply them as the Stars of Heaven for number, and to give unto them the Land of *Canaan* for an Heritage. And in order to the fulfilling of his gracious Covenant, the Lord *Jehoviah* brought his own People out from the midſt of *Egypt*, by Temptations, by Signs and by Wonders, and by War, and by a mighty Hand, and by a ſtretched Arm, and by great Terrors which he brought upon *Pharaoh*, and his whole Hoſt; and at length overturning them in the midſt of the red Sea, as they were purſuing the Children of *Iſrael*, Deut. 4. 34. Moreover, the eternal God led his own People forty Years long in the Wilderneſs, going before them, by Day in a Pillar of a Cloud, for to ſhew them by what way they ſhould go, and by Night in a Pillar of Fire, to give Light unto 'em, and be a Wall or Defence between the Camp of *Iſrael* and the Camp of the *Egyptians*: So that the one came not near the other all Night. When they were come unto the Confines of the Land of Promiſe, *Moſes* (by the Commandment of God and Entreaty of the People) ſent forth a Man out of every Tribe for to go before them and ſearch the Land, and bring 'em Word back what it was, whether good or bad, and what People they were which dwelt therein; whether ſtrong or weak, few or many; and whether they dwelt in Cities, Tents or ſtrong Holds. After forty Days theſe Spys return'd from ſearching the Land, and brought with them from

thence ſome Grapes, Pomegranates and Figs, and came and told their Brethren, That it was a Land which flowed with Milk and Hony; but the People thereof were Strong and of a great Stature, and their Cities were wall'd and very great. Yea they ſaid, That they ſaw there Giants, the Sons of *Anak*, and they were in their own Sight, but as Graſhoppers unto them; and therefore there was no going up againſt them, they were ſo ſtrong. Thus theſe Spys which were ſent, brought up an evil Report upon the Land, inſomuch that all the Congregation of *Iſrael* lifted up their Voice and cryed; and the People wept all Night, and murmured againſt *Moſes* and againſt *Aaron*, ſaying, Would God that we had died in the Land of *Egypt*: Or would God that we had died in this Wilderneſs. Wherefore hath the Lord brought us up to fall by the Sword, and our Wives and our little ones to become a Prey? *&c.* Were it not better for us to return into *Egypt*? And they ſaid one to another, Let us make us a Captain, and let us return thither. Upon this *Moſes* and *Aaron* fell on their Faces before all *Iſrael*; And thoſe two mighty Men of Valour, which were of them that had ſearch'd the Land, and had another Spirit in them, following God fully; Namely, *Joſhua* the Son of *Nun*, and *Caleb* the Son of *Jephunneth*, uſed their beſt endeavours for to ſtill and ſatisfie the People, and to cauſe them to be better opinionated towards the Country; and to remember how the moſt high God was their Defence, and had fought their Battels for them, againſt their Enemies; and how he had led them ſafely thither, ſaying, The Land which we paſſed through for to ſearch it, is an exceeding good Land: If the Lord delight in us, then he will bring us into this good Land, and give it to us. *Only rebel not ye againſt the Lord, neither fear ye the People of*, &c. As if they had ſaid, You whoſe Eyes have ſeen, what great things the Lord your God did for you, ever ſince he brought you out of the Land of *Egypt*, or out of the Furnace, by the Hands of *Moſes* and *Aaron*: You who are his own peculiar People, for you now to fear, when ye are at the very Borders of the Land, is very evil. Therefore do not rebel againſt the Lord, in murmuring againſt his Miniſters, *Moſes* and *Aaron*, whom he hath ſet over you: But remember the mighty Hand of God, which bare you in all this Wilderneſs, as a Man doth his Son; and be not diſcouraged at the Strength of the People, the number of their Cities, and the height of their Walls, for the Lord your God which goeth before you, he it is that fighteth for you, *Rebel not ye againſt*, &c.

The Words do naturally teach us theſe three Leſſons.

1. That

1. That when once the Lord is departed from a Nation or People, Fleet or Army, it cannot prosper or stand. *Their Defence is departed from them.*

2. That God only is the best and safest Defence of his Church, against her Adversaries. *And the Lord is with us.*

3. That to fear the Lord of Hosts himself, and not the Arm of Flesh, or to be very Couragious in Fighting God's Battel, is a Duty required of all his People (but especially of those which are called thereunto by lawful Authority) and a principal means for to keep the Lord with or among such a People or Army. For, says the Text, *Fear them not.* Of these in their order, by the assistance of the Holy Ghost, which openeth and no Man shuts, and shuts and no Man openeth; who can shew forth the Praises of the Most-high, out of the Mouths of Babes and Sucklings, and whose Grace is sufficient to enable the weakest Instrument.

First, That when once the Lord is departed from a Nation or People, Fleet or Army, it cannot prosper or stand. The truth of this I shall endeavour (God willing) to make out, two manner of ways, 1. From the Nature of God. And 2. From the Testimony of his Holy Spirit.

First, From the Nature of God, who is the Fountain and Original from whence springs all our Happiness and Comfort; and from whom alone every good Gift and every perfect Gift comes: As Health, Strength, Grace, Meekness, Goodness, Faith, Prosperity and Plenty. It is he that gives us such fruitful Seasons, and fills our Hearts with Joy and Gladness: It is the Lord *Jehovah* alone that giveth Salvation unto Kings, and delivers his Servants from the hurtful Sword: It is that Almighty and Eternal Essence (who is the great and glorious Creator of all things, and Judg of all Men, and Searcher of all Hearts, and Rewarder of such as diligently seek him) who preserves, maintains and upholds all other Beings whatsoever, both in Heaven above, in the Earth beneath, and in the Water under the Earth, by his most infinite and unlimited Power and Omnipotency. And therefore he will have Mercy on whom he will have Mercy; he hath the same Soveraignity and Power of us, and over all Kingdoms and Nations, as the Potter hath over the Clay, of the same Lump to make one Vessel unto Honour, and another unto Dishonour. He removes and sets up Kings, and disposes of Kingdoms, and changes Times and Seasons according to his Pleasure: For the Earth is the Lords, and the fulness thereof, the World and they that dwell therein: So that he can do what-

whatſoever he will with the World. He hath founded the Earth upon the Seas, ſo that 'tis eaſily ſunk, being a bad Foundation; and eſtabliſhes it upon the Flouds, and that's as dangerous a Situation, according to human Senſe and external Appearance. But yet by the infinite Power of that Almighty God, who laid the corner Stone of the World, and hath ſet due Bounds, Bars and Doors, unto the proud ſwelling Sea [whoſe Waves roar and toſs themſelves, yet can they not prevail, but daſh themſelves into pieces] it is that this mighty Maſs is ſupported. It is he alone that makes the Earth bring forth, that our Garners may be full, affording all manner of Store, and our Sheep may bring forth thouſands, and our Oxen ſtrong to labour, and gives us all things liberally and upbraids not. Oh there's nothing can proſper without his Bleſſing, who is the Foundation of all Bleſſings, neither can any thing be done without his Providence over us, his Spirit to guide us, and Grace and Strength to enable us; who meaſureth the Waters in the hollow of his Hand, and meeteth out Heaven with a Span, and comprehendeth the Duſt of the Earth in a Meaſure, and weighs the Mountains in Scales, and the Hills in a Ballance, *Iſa.* 40. 12. Therefore if this moſt bleſſed and omnipotent God once but gather unto himſelf his Holy Spirit, his Breath, Protection and Preſervation, from a Nation; If he once depart from a Fleet or Army, then that Nation, Fleet or Army, which is without God, with or among them, cannot but ſink and periſh; becauſe the very Elements in their kind, will then Fight againſt them, as the Stars in their Courſes fought againſt *Siſera.* When the Lord *Jehovah* is departed from a People, then its Courage and Strength, its Rock of Salvation and Defence, its Refuge, Sanctuary and Fountain of Bleſſing, its Giver of Grace and Safety, yea, its only Friend and Giver of Victory in Battel, is gone away; and there can be no proſpect to ſuch a People, but Ruin and Deſtruction. This we find in the Caſe of all the Kings of *Canaan*, tho' they were mighty and had vaſt Armies: Yet notwithſtanding when they once perceived, that the great God, the ſupream Majeſty of Heaven and Earth was departed from them, and with the *Iſraelites*, and aſſiſting them wonderfully in all their Undertakings, and in drying up the Waters of *Jordan* for them, to enter the Land of *Canaan*: Then preſently all their Hearts melted within them for Fear, and there was no more Spirit in them, becauſe of the Children of *Iſrael*, Joſh. 5. 1. And therefore our Church prays, Wilt not thou, O God, go forth with our Hoſts? Give us help from trouble, for vain is the help of Man without thee: Through God our Forces, both by

Sea

Sea and Land, ſhall do valiantly, and 'tis he alone that ſhall tread down our Enemies. 'Tis ſaid of *Sampſon*, that after his Head was ſhaven, he became weak and like another Man; and he ſaid, I will go out as at other times before, and ſhake my ſelf. (Obſerve) For he wiſt not that the Lord his Strength was departed from him, *Judg.* 16. 20. In like manner the Adverſaries of God, and his true reform'd Church, may (yea and do) take Counſel together, againſt our Sovereign Lord and Lady King *William* and Queen *Mary*, as they have done at other times againſt Queen *Elizabeth* (of bleſſed Memory) but it ſhall come to nought, and their Strength, like *Sampſons*, ſhall deceive 'em; becauſe the Lord is departed from them. The common Enemy of Truth and Oppreſſor of Righteouſneſs and Peace in *Europe*, may vaunt himſelf as at other times, and ſay, Is not this great *Babylon*, that I have built? Have not I overthrown Towns, and laid waſte fenced Cities? Have not I expell'd from my Kingdom all thoſe that would not obey me rather than God? By the might of my Power, and for the Honour of my Majeſty, becauſe I muſt and will be obey'd; elſe I will ſet my Blood-thirſty Dragoons upon them. But he conſiders not that the Lord is departed from him, and that his vaſt Army ſhall be ſmitten with Terror. Look well then, O thou Enemy of Truth and Peace, upon the Hand-writing on the Wall; for it may well make thy Countenance change, and thy Thoughts to trouble thee; and the Joynts of thy Loyns to be looſed, and thy Knees to ſmite one againſt another; to conſider, How many thouſands of Souls are now crying under the Altar againſt thee, ſaying, How long, O Lord, Holy and True, doſt thou not judg and avenge our Blood on that cruel Tyrant that dwells on the Earth, who hath ſpilt it like Water on every ſide! Oh will it not once be! *Rev.* 6. 10.

Secondly, from the Teſtimony of his Holy Spirit, which declares plainly, That in vain is Salvation hoped for, from the Multitude of Men or Ships, from the Hills, or from the Mountains, or from any human Force or Power; for truly in the Lord our God is the Salvation of his People: And ſays the Prophet *David*, The Lord is my Light and my Salvation, whom then ſhall I fear? The Lord is the Strength of my Life, of whom ſhall I be affraid? When the Wicked, even my Foes came upon me, to eat up my Fleſh, they ſtumbled and fell, *Pſal.* 26. 1, 2. &c. Now to ſhew this great Truth, That when once the Lord is departed from any Nation or People, Fleet or Army, it cannot proſper or ſtand; We may take notice of God's own People themſelves, the Children of *Iſrael*, who when they tempted and pro-

provoked the moſt-high God to Anger, and ſo cauſed him to depart from them, and forſake his Dwelling-place; how unſucceſsful they were then in all their Wars, being commonly diſcomfited of their Enemies. As by *Chuſhan-riſhathaim* King of *Meſopotamia*, whom they ſerved eight Years: And by *Eglon* King of *Moab*, whom they were ſubject to eighteen Years; and the cauſe you read was by reaſon the Lord was departed from them, *Judg.* 3. 8, 12. Moreover we find ſuch another Paſſage between *Iſrael* and *Amalek*, as long as *Moſes* (that familiar Friend of God) held up his Hand, and thereby cauſed the Lord to be with his People; Then they prevailed over their Enemies. But as ſoon as *Moſes*'s Hands were let down, and the Lord was departed from the People of *Iſrael*, then *Amalek* prevailed over them. Oh where the infinite Majeſty of the living and true God is preſent; there it cannot go any otherwiſe but well, whether it be Fleet or Army, for every thing that's done there ſhall proſper: But where the moſt-high is not preſent, or among them; there be ſure it cannot be well or proſper, be their Power outwardly never ſo great, and their Forces never ſo ſtrong. An Example of this we may ſee in *Zerah* the King of *Ethiopia*, who came againſt *Aſa* with the greateſt Army that ever we read of in ſacred or prophane Hiſtory: Even an Hoſt of a thouſand thouſand, and three hundred Chariots. And *Aſa* cryed unto the Lord his God, and ſaid, Lord, it is nothing with thee to help, whether with many or with them that have no Power: Help us, O Lord our God, for we reſt on thee, and in thy Name we go againſt this Multitude: O Lord thou art our God, let not Man prevail againſt thee. So the Lord ſmote the *Ethiopians* before *Aſa*, and before *Judah*, and the *Ethiopians* fled, 2 *Chron.* 14. 11, 12. Alas! It is not a vaſt and well diſciplin'd Army (altho' God knows moſt Men now have an Eye to that chiefly) nor the Strength of Ships, nor the Skill of Seamen, nor the Courage and Conduct of Officers, no nor yet the greatneſs and goodneſs of Artillery that gains the Victory; but its the Lord of Hoſts himſelf that fights the Battel, and gives the Victory to whom he will (altho' it cannot be denied but that all theſe fore-mentioned Things are abſolutely needful, and as the ſecondary Cauſes of Victory.) *David* tells *Goliath* thus, ſaying, Thou comeſt to me depending altogether on thy own Strength, and well furniſh'd and prepared for Battel, as with a Sword, with a Spear, and with a Shield: But now I come to thee otherwiſe, not ſo much confiding in my own Strength, as on Gods: And indeed I am ſure my Strength will not fail me, and therefore I will ſmite thee, and give thy Carcaſs unto the Fowls of the Air; That

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all the World may ſee and know, that thou, O Lord, whoſe Name is *Jehovah*, art the ſtrongeſt and higheſt over all the Earth. And where God taketh the part, and is preſent among an Army, then there all the Enchantments, Plots, diabolical Arts or Conſpiracies, are altogether invalid and ineffectual. And he, who is the Eye of his own People, will ſoon diſcover them, and bring the Plotters to ſhame and confuſion; as *Balak* told *Balaam* concerning *Iſrael*, ſaying, Surely there is no Enchantment againſt *Jacob*, neither is there any Divination againſt *Iſrael*, for the Lord his God is with him: And it ſhall be ſaid, in the Lord's due time of our Fleet and Army, What hath God wrought! Oh what a Victory was this! When the ſtrong holds are ſurpriz'd, and the mighty Mens Hearts in *Moab* (who have magnified themſelves againſt the Lord and his Truth, and have worſhip'd other Gods, Wood and Stone) ſhall tremble, and be as the Heart of a Woman in Pangs. Be ſtill then, ye Adverſaries of God and Traytors to the beſt of Princes, ſpeak no more ſo proudly againſt the Heritage of the Almighty: For know you aſſuredly that God, even our own God, will find an occaſion to bring down the Arrogancy of the Proud, and will lay low the Haughtineſs of the Terrible. So much then for Confirmation of our firſt Leſſon. Let us in the next place, ſincerely endeavour to improve this to our ſelves, that ſo the Lord our God may be glorified, in our Body and Spirits which are his; that we being deliver'd out of the Hands of her Enemies, may ſerve him without fear.

Here is then, firſt, an Inference of no ſmall Comfort, unto the Church of God militant here on Earth, in this crooked and perverſe Generation; wherein all manner of Vice and Wickedneſs abounds daily, and Piety and Righteouſneſs are ſuch Strangers. To conſider, That altho' War be riſen againſt the People of God, yet, he is in the midſt of his Church, to defend and keep her, that ſhe ſhall not be moved by all the Storms of Trouble and fierce Darts of the Devil; which are bent wholly againſt her: Nor by all the Plots and Conſpiracies of the Children of Darkneſs; becauſe the eternal God will keep her ſafe from the Snare of the Fowler, and Malice of evil Spirits. Oh what a Comfort is this unto every true Believer and Child of the moſt-high, to ponder with it ſelf! That tho' the Adverſaries of the Lord and his Church may be far more in number, and much ſtronger in outward appearance; yet when the Captain of the Hoſt of the Lord, ſtands ready with his Sword drawn in his Hand, to fight for his People, then they ſignifie nothing at all, and he can ſmite 'em down, even at one Blow, as he did unto the great and mighty Armies of the King of *Ca-*

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naan. And the People of the ever-bleſſed *Jehovah* have with them always whole Hoſts of glorious Angels and inviſible Spirits, for to take their part againſt the Enemy of God and his Truth. But which is yet a farther Addition to the Churches comfort, That if her Enemies be better provided for War, and prepared for Battel ſeemingly and externally, yet nevertheleſs the moſt holy and terrible Majeſty of Heaven and Earth, who is, πὰ πάντα καὶ ἐν πᾶσι, *all in all*, and without whom all other helps and means are invalid and inſignificant, is of (a certain) departed and gone from them, and their Idolatrous and Superſtitious Camp. As we may collect, from the Record of the Spirit of Truth, which ſays, What Concord hath Chriſt with *Belial*? And what Agreement hath the Temple of God with Idols? Oh! can we imagine, that the moſt holy One (who charges the Angels with Folly, and is of purer Eyes, than to behold evil) will abide or continue there, and among ſuch a People where the Glory which is due unto none but him alone, is day by day given another, and his Praiſe to graven Images? See *Iſa* 42. 8. It cannot be thought juſtly of him, for he is a jealous God, and when he doth viſit, he will do it to the purpoſe. But on the other hand it cannot be denied, but that the omnipotent *Jehovah* may ſeemingly withdraw his Preſence, and hide his bleſſed Face for a ſmall Moment, from his Church, which is the only Excellency wherein he delights, and as dear to him as the very Apple of his own Eye: Yet, be it known, that he will never fail nor forſake her, but rejoyce over her as a Bridegroom doth over his Bride; and will give her his holy Spirit to comfort her, and guide her into all Truth: Nay he will be with her always even unto the end of the World. And this leaving of his Church for a while, is for her everlaſting good, for the Tryal of her Faith, Patience and Conſtancy, which is more precious than of Gold that periſhes, tho' it be tryed by Fire. That ſhe may be found a holy and reform'd Church without Spot, and Blameleſs, unto Praiſe, and Honour and Glory, at the appearing of her dear Lord and Saviour Jeſus Chriſt, 1 *Pet.* 1. 7. And ſince the Lord of Hoſts himſelf is our Portion and Inheritance, our beſt and only Help and Strength, our ſafeſt Defence and Horn of Salvation, on whom alone we wholly depend, in theſe deceitful Days, wherein no truſt is to be given to Man: Then there is no cauſe for us to be caſt down, or any ways diſmayed, at the blaſphemous Speeches of any wicked *Rabſhaketh*, or at the Pride and Arrogancy of an Idolatrous *Sennacherib*: Tho' he hath laid waſte ſome ſmall Towns and Villages that are adjacent unto his Territories, and reproached his Maker, the ever-

everliving God. O tarry ye the Lord's leiſure with Meekneſs and Patience, ye Children of the moſt-high! For yet a little while and he that ſhall come will come, and will not tarry. Oh the Thoughts of the moſt Juſt and Terrible God are not as ours, and his ways are paſt finding out! For there's no doubt of it, but he ſuffers him to fulfil the number of his Sins, and fill up the meaſure of his Tranſgreſſions, which are not (perhaps) full ripe for Judgment. And then he will cauſe his own Terribleneſs inevitably to deceive him, and the Pride of his own evil Heart to lay him low, in an Hour that he is not aware of; as his did (ſometimes) to *Nebuchadnezzar* King of *Babylon*; while the very Word was in his Mouth: And who can tell but that his Day is come, and that happy time is at hand, wherein the moſt terrible Majeſty of the eternal King, the mighty Lord, will call him to an account for all his Wickedneſs, and the Blood of his Saints and dear Children, which he ſpilt like Water, and will ſhew his Power on him, by making him to know and feel, That the Moſt-high ruleth in the Kingdom of Men, and giveth it to whomſoever he will; And none can ſtay his Hand, or ſay unto him, What doſt thou? Nay will compel him at laſt to confeſs with *Adonibezek*, ſaying, As I have done, ſo God hath requited me, *Dan.* 4. 25, 35. *Judg.* 1. 7. What mean then all theſe cauſleſs and unjuſt Murmurings and Complainings in our Streets, which I hear about the Times? Know ye not what the Preacher ſpeaks? Say not thou, What is the cauſe that the former Days were better than theſe? For thou doſt not enquire wiſely concerning this, *Eccleſ.* 7. 10. What's the Matter (O fooliſh People and unwiſe) that ye have not Patience to wait God's time? Do not ye underſtand this, That you cannot have an Apple or a Nut, but you muſt tarry its proper Period, and let it bud and bloſſom, and knit and grow and ripen? And does not the Apoſtle tell thee, That the Husbandman waits with long Patience for the precious Fruits of the Earth? And muſt you be impatient and limit God in his own Work? It is a grief to think on it, that there are a ſort of People among us, which are not unlike to thoſe Spies; apt to bring an evil Report upon their Majeſties Forces by Sea and Land, and extolling the *French* in all Company always whereſoever they go: Sure ſuch are evil-minded and unbelieving Hearts. The Spies ſaid, The Land of *Canaan* was a Land which did eat up its Inhabitants, and all the People thereof were Giants, or Men of a great Stature: And ſo perſuaded the Children of *Iſrael*, they were not able to go up againſt them, they were ſo ſtrong. Thus they conſider'd not that the moſt-high God was with them whi-

 therſoever

therſoever they went; that he was their Defence and Strength, and fought all their Battels: Whereupon they provoked him to Wrath againſt 'em, and he deſtroyed thoſe Spies and falſe Reporters before his Face, by the Plague, for their evil Reports; and ſware that not one of them which had ſeen his Glory and Miracles, which he wrought in *Egypt* and in the Wilderneſs, and yet for all murmured and complained againſt his Deputies, *Moſes* and *Aaron*, ſhould enter into the Land, but die in the Wilderneſs, for their Unbelief (ſave his Servants *Caleb* and *Joſhua*.) In like manner our falſe Reporters, Murmurers and Complainers, cry, Ah we ſhall be all ruin'd and undone by the *French*! And tho' they do not ſay they are Giants, yet all their Cry is, They are too ſtrong for us; not conſidering that the Almighty God is our Defence. Depart then from among God's People, ye evil and unbelieving Hearts; for you weaken the Hands of the Almighty, and diſcourage his People as much as you can. But let me tell you to your Faces, That the mighty God hath deliver'd our Nation ſundry times out of far greater Dangers, than (I hope) we are now in: And ſure I am that the Lord's Hand is not ſhortned, that he cannot ſave us now, as well as he hath done in our Fathers and Fore-fathers days: Yea, not long ſince, in our own Remembrance; if our crying National Sins, our Murmurings, Complainings without cauſe, and our wicked and unbelieving Hearts, do not hinder him. Be warn'd then by the Example of the Spies, ye falſe Reporters, and ye Murmurers and Complainers, by the *Iſraelites*; leſt you provoke the moſt-high God to Anger, and make him ſwear in his Wrath, That none of you all, which have either ſeen with your Eyes, or heard with your Ears, the many great Deliverances which the Lord of Hoſts hath wrought for this Kingdom, before our time, but more eſpecially not many years ſince, by the Hands of our moſt gracious K. *William*, that mighty Prince of Valour, whom the Lord hath raiſed up for to be a Deliverer of his reform'd Church, ſhall ever be ſo happy, as to live to ſee or hear of Mercy and Truth met together, and Righteouſneſs and Peace to embrace each other, in all parts of *Europe*. Oh be aſham'd and bluſh, ye falſe Reporters, and cauſleſs and unjuſt Murmurers and Complainers, and give the Lord the Praiſes due unto his moſt holy Name; and render unto the King the Honour and Obedience which is due unto his Majeſty, who hath graciouſly given you your Lives for a Prey, when as ye were appointed as Sheep to the Slaughter! Good God! Wherefore doth a living Man now complain? Whereas not long ſince you would willingly have given all that you had for your Lives and

Safety.

Safety. And do ye now grudg to pay a little Mony towards the War? Is it poſſible that Chriſtians ſhould be thus ungrateful and forget their Danger ſo ſoon, and be willing to return again into *Egypt*? (I mean) Are you willing to be reduc'd to Popery, Slavery and Arbitrary Power again? Or rather, to be in ſubjection to *French* Dragoons? God forbid: Search then and try your ways, and meddle no more with our bleſſed Governors and Government, which does not concern you: But buſie your Heads about your own Occaſions, and turn thus again unto the Lord: And then we have no cauſe to fear, but that God, even our own God, ſhall give this Kingdom his Bleſſing: God ſhall bleſs their Majeſties and their Forces, and proſper their Arms both by Sea and Land, and all the ends of the World ſhall fear him; becauſe they ſhall ſee or hear of the mighty Salvation, which he hath wrought for his Church and People.

Secondly, This may caution and admoniſh the whole Nation in general (but in a more eſpecial manner you that belong to the Fleet or Army) in this moſt deceitful Age of ours, for to take heed and beware of all diſaffected and treacherous Perſons, which have no fear of God before their Eyes; and therefore will make it no ſcruple of Conſcience to ſtart aſide from their Duty and Allegiance, unto their preſent Majeſties, like a deceitful Bow, upon the firſt occaſion. And let me declare my Mind freely, and tell you, That I am perſuaded there are not a few, who have liſted themſelves in this preſent Service, both by Sea and Land, on meer purpoſe (as *Joab* ſpeaks of *Abner* to King *David*, 2 Sam. 3. 25.) to deceive their Majeſties, and to know their going out and their coming in, and to know all that they do; and what Forces they have by Sea and Land in a readineſs; and then to inform the Enemy therewith the firſt opportunity. And therefore I may boldly ſay, you that are gone forth to War, cannot be too circumſpect and diligent, in ſearching the Minds and Hearts of all thoſe employed in the Service. And to further you herein, we beſeech the great Searcher of all Hearts and Tryer of the Reins, for to diſcover all evil and diſaffected Perſons and private Traytors daily, both by Sea and Land; that ſo they may be put to Shame and Confuſion. And we will heartily pray, That the everlaſting Arms may be underneath their Majeſties King *William* and Queen *Mary*, that they may be compaſs'd about with the Favour and Protection of the Almighty, and proſper in all their ways: But let all their Enemies, O our God, fall down and flee before them and their Arms! *Amen.* What can Rebels expect at the Hands of the Immortal King, which

is immutable and moſt faithful? But that he ſhould command ſuch unfaithful Perſons to be bound Hand and Foot, and caſt among their Fellows, the Apoſtate Angels, there to be kept in everlaſting Chains, under Darkneſs, and to dwell with devouring Fire and everlaſting Burnings. For the terrible and moſt holy God declares to us, That he equally abhors both the Blood-thirſty and deceitful treacherous Man: And wiſe *Solomon* tells us, That whoſo provoketh the King to Wrath, and is deceitful to him, Sins againſt his own Soul, *Prov.* 20. 2. He means thus, That the Soul of a Traytor ſhall ſuffer in the World to come, altho' his Body may eſcape it here on Earth. For be it known unto all Men, That a King that rules in the fear of the Lord, and according to the Truth of his holy Word, can never be honour'd or obey'd enough by his Subjects; and ought to be priz'd as dear unto that Kingdom, as the Eye to the Body; and is as neceſſary for its Proſperity as the Sun is to the Firmament, which gives both Light and Life, and makes all the Earth become fruitful. That Counſel of *Vegetius* unto a Prince, is not to be deſpiſed; What you have to do, confer with many; what ye will do, with very few, or none but your own ſelf: For there are no better Counſels, than thoſe which the Enemy knoweth not, before they are put in Execution. But to ſpeak to you that are employ'd by their Majeſties in this Holy War, Let me charge you, before God and the Lord Jeſus Chriſt, and the Elect Angels, for to hold faſt your Loyalty, your Allegiance and Obedience unto our gracious King and Queen, without wavering: And make it one part of your buſineſs for to provoke one another daily thereunto, now in theſe evil Days (above all other times) and ſo much the more as you ſee or hear of the hour of Battel approaching: Wherein I I queſtion not, but the ſtrong God, will manifeſt his great Power and mighty Arm unto the World, and eſpecially againſt your Enemies, in your behalf, if you do but truſt in him, and call upon him duly by Prayer.

But in the next place, as this ought to caution and admoniſh every one in the whole Nation, to beware of diſaffected Perſons and Traytors: So in a more peculiar manner to take good heed of provoking the moſt-high God to Anger, againſt us or our Hoſts, by our unrepented of and unmortified Sins. We know that Righteouſneſs exalteth a Nation, but Sin is a Reproach to any People: And for it the Land it ſelf mourns, and the Fleet and Army is in no ſmall danger; becauſe the weight of our National Tranſgreſſions, do out-weigh others (I am affraid) in the Ballance of the Sanctuary.

Oh

Oh that all perſons then from the higheſt to the loweſt would but ſeriouſly turn to God, with Faſting, Weeping, and Mourning! Oh that the whole Nation, would but be of one Mind and Heart, upon our Solemn Faſt Days; and wreſtle with God by Prayer, as *Jacob* did with the Angel, and not let him go, until he had bleſſed us, and our Forces! I would to God, I could prevail with you all, for to conſider the caſe of the Murmuring, complaining, unbelieving *Iſraelites*; and ſo to be warn'd and repent. For doth not the Apoſtle tell us, in moſt plain Words; That theſe things happened unto the *Iſraelites* for Examples, and are Written for our Admonition, upon whom the ends of the World are come? (Mark) That we ſhould not be Idolaters, as were ſome of them; That we ſhould not commit Fornication, as did ſome of them, and fell in one Day three and twenty Thouſand: That we ſhould not ſwear, or take the Name of God in vain as did ſome of them, and were deſtroyed of the deſtroyer: That we ſhould not have in us evil Hearts of unbelief and ſo provoke the Majeſty of Heaven, to refuſe to go forth with our Hoſts, 1 *Cor.* 10. 6. to 12. There are three Vices, or Sins, eſpecially above all others (noted by Hiſtorians) which bring danger, and publick Puniſhment, and Calamity unto a Kingdom or People, (*viz.*) Ungodlineſs, Injuſtice, and Luxuriousneſs. Ungodlineſs troubleth the Church, Injuſtice the vulgar People; and Luxurioufneſs private Families: And the hurt in ſpecial, redounds to the whole Nation. Therefore, *Salmoxes* Counſel is not amiſs, ſaying, that theſe Things ſhould by all means be avoided, by every one that fears God (namely) Sluggiſhneſs from the Body, Ignorance from the Mind, Gluttony from the Belly, Sedition and Faction from the Church and Nation, Diſcord from the Family, Diſloyalty and Treachery from the Governours and Government, Intemperance from all things, and above all other, Sin and Iniquity from every true Chriſtian. Oh that theſe Rules were but generally followed, and practis'd throughout our whole Nation, that ſo the everlaſting Father of Lights might proſper us in our Labours and Arms.

But, let me addreſs my ſelf in a more eſpecial manner, unto you who are gone forth to warr againſt the Enemy: You have heard here, how the People of *Iſrael* provoked the infinite Majeſty of Heaven and Earth to Wrath, by their evil Ways, and ſinful Actions; and cauſed the moſt Great and Terrible God, (who was their Helper and Defender) to depart from them, and leave them to the will of their Enemies, inſomuch that they were ſmitten of them, ſundrie times. Oh! that this may be a warning unto all, from the higheſt to the loweſt: And an effectual argument, to prevail with every one of you, both Officers

and

and Souldiers, for to leave off your moſt horrid Oaths, your prophane Speeches, your diſſolute Actions, your intemperate drinkings, *&c.* And to give your ſelves wholly unto the contrary Virtues; As to the denying all Ungodlineſs, and Worldly Luſts; And to live ſoberly, Righteouſly and Godly the remainder of your Days: And if you do thus, then you may juſtly hope for the Bleſſing of God Almighty, upon your endeavours, and (upon good Ground) expect to proſper in that employment whereunto ye are called. But, if you ſtill do wickedly; If you ſtill continue in Sin, and diſobey the Commandments of God, Can you reaſonably think that the Lord of Hoſts, will abide with you; or take your part againſt the Enemy? Oh no, he is a moſt juſt, and Holy God, who will by no means clear the guilty: But will execute the fierceneſs of his Wrath againſt you, until he hath deſtroyed you from off the Face of the Earth, and blotted out your Names from under Heaven. We have the Teſtimony of the Holy Ghoſt for this and many examples in the Sacred Scriptures: As the old World which was drown'd, *Sodom* and *Gomorrah* deſtroyed with Fire and Brimſtone from Heaven; The *Galileans*, on whom the Tower of *Siloam* fell, *&c.* And then in Prophane Hiſtory, we Read that in the third Year, after that *Pompey* had won *Jeruſalem* (*Valerius Gracchus*, being Preſident of *Judea*) a certain Jew, came to the Senate of *Rome*, for to complain of the grievances, and injuſtice done in that Country, by their Magiſtrates, *&c.* And among other expreſſions, he ſpake thus. O Learned Fathers! O happy People! your Bleſſed Deſtinies that favour'd you, and our angry God, who hath forſaken us for our Sins, hath now made the famous Metropolitan City of *Jeruſalem*, once the Commander of all *Aſia*, and Mother of the Jews, Subject and Servant unto *Rome*, and to you Romans. Great indeed was the Courage and Power of *Pompey*, and great was his Army that overcame us. But I will tell you, much greater was the Wrath and Fury of our God; And without compariſon, the Number of our Sins, for which we have deſerved to be utterly overthrown. It is worthy to be noted by you all, that whatſoever People, or Nation, Fleet, or Army, doth preſs the Lord down moſt, with the Weight and Burden of Sin; That Nation, or People, ſhall be ſure to feel moſt of Gods heavy Hand upon it, *Amos* 2. 13. And thus the Juſtice of the moſt High will perform, for it is gone out of his Lips, and he cannot Reverſe it, That he will render unto a People according to its deſervings. Therefore it highly concerns the whole Nation in general; and you (of the Fleet and Army) in particular, for to give Glory to the Lord our God, before

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he cauſe Darkneſs of Calamity or Captivity; and before our Feet Stumble upon the Dark Mountains; and while we look for Light: Leſt he turn it into the Shadow of Death, and make it groſs Darkneſs, *Jer.* 13. 16. The Propbets meaning is thus, according to Biſhop *Tayler* upon it. Repent of all your Wickedneſs, before the Almighty come to ſearch and find us out, by his heavy Judgments; And that while we have time and opportunity afforded us: And this is the only means (through the Blood of Jeſus Chriſt) for to appeaſe Divine Wrath, *Revel.* 16. 9. And they repented not to give Glory to God. Oh let us all then be perſwaded to break off all our Sins, by Righteouſneſs; for it may be a lengthening of our Happineſs, and an Infallible Means to cauſe the Lord to deſtroy our Enemies. Rebel not ye againſt, *&c.*

Secondly, that God only, is the beſt and ſafeſt defence of his Church againſt her Adverſaries. And this Truth may appear (1) From the Attributes and Titles of God, in the Holy Scriptures, and (2) By the manifold deliverances of his Church and People in all Ages, of the World. Firſt from the Attributes, and Titles of God; He is moſt Holy, and therefore in the firſt place, we may with great ſafety truſt in him, and rely on his Word and Promiſe, for help in time of trouble, and he will deliver us. For this is no mean Comfort unto his Church, that the Lord is Righteous in all his Ways, and Holy in all his Works: And therefore he will not forſake a Holy Nation, nor a Repenting Praying People. He never leaves off a Kingdom unto it ſelf, until it firſt leaveth him by unholyneſs and filthy converſation; and therefore (I Pray) let us all Worſhip the Lord, with a Holy Worſhip. Secondly, he is moſt Wiſe, and therefore no Policy or Subtilty of his Adverſaries can inveigle him: He ſees all their Snares, and Conſpiracies, and all their ſecret Thoughts, and hath them in deriſion: For he taketh the Wiſe in their own Craftineſs, and maketh Diviners mad.

Thirdly, he is moſt able, and of greateſt Power and Might; and hence he encourages his Servant *Abraham*, ſaying, I am the Almighty God, walk before me, and be thou perfect, *Gen.* 17 1. Then for his Titles; He is called *Jehovah*, or rather *Jehueh*, which ſignifies his being is of himſelf, *Eſa.* 42 8. and he is called *Elohim*, which denotes the Glorious Trinity, *Elohim, Bara*; The Mighty God, or the three Perſons in the Trinity, *Ben, Rua, Ab*, the Son, the Spirit, and the Father. He is called, *El*, which is as much as ſtrong God, and ſignifies, That God is not only moſt ſtrong, and Fortitude it ſelf in his own Eſſence: But it is he alone that gives Strength and Power unto all his People; and

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hence t'was, that the Holy and Bleſſed Jeſus in his Agony on the Croſs, Cried out, *Eloi, Eloi*, which in the Syrian Tongue ſignifies my ſtrong God, my ſtrong God, *&c.* He is called in another place, *Shaddai*, which is Almighty; the *Septuagint* Tranſlates it by, αὐτάρκης, it is a derivative Word, and comes from *Dai*, ſufficiency, Αὐτάρκεια, *Eſſentia qua ſibi ſuiſque ſufficit*; And of *Shad*, a Dug or Breaſt: To ſignifie, that God is all-ſufficient and able to ſupply the wants and neceſſities of his Children, whatſoever they are, like the huge Ocean, which fills every Creek; which the Shallow narrow Rivulets of the Creatures largeſt and beſt perfections cannot do. Hence the Church ſays, the Lord is her Portion and therefore ſhe will hope in him, *Lamen.* 3. 24. And *David* ſays his People ſhall not want any thing that is good. Another Title of God is, *Jah*; and this is given to him, when he hath wrought ſome Notable Deliverance; and therefore ſays the Pſalmiſt, Extol him that Rideth upon the Heavens, by his Name *Jah*, and Rejoyce before him, *Pſal* 68. 4. And again, the Lord is my Rock and my Fortreſs, and my Deliverer; The God of my Rock, in him will I truſt: he is my Shield, and the Horn of my Salvation, my high Tower, and my Refuge my Saviour, *&c.* 2 *Sam.* 22. 2, 3. Who then can be a Defence like unto God Almighty, who hath always in a readineſs, for the help and Redemption of his Church and People out of the greateſt dangers, and to Reſcue them out of the Hands of their moſt inveterate Enemies at his own Pleaſure, (beſides his own Omnipotent Arm, the leaſt Finger whereof can beat down the ſtrongeſt Mountain to Powder, and rend the Flintieſt Rock into Pieces) innumerable *Hoſts*, or Armies of Angels, one of which killed in the Camp of the *Aſſyrians*, one *Hundred* fourſcore and five Thouſand in one Night, 2 *King.* 19. 35. Chariots of Fire, even a Thouſand Thouſand, in the Whirlwind? That fair Glorious Giant, which with incredible ſwiftneſs runs, Day by Day, Poſt through the *Heavens*, for to ſtand ſtill, or retire, as it did at *Joſhua*'s Command. The impetuous Current of the raging Sea, to recoyl or go back: The Mercileſs Flames of the hungry Fire to become a ſweet refreſhing Air: The implacable Fury of the moſt enraged Lions, to Couch at the firſt Word, for his Servants ſake and ſafety: Nay, if need be, the great and terrible God, hath Caterpillars and Frogs, Worms and Lice, even thoſe impotent ſilly Creatures for to fetch Blood, and pull down the Pride and *Heart* of the moſt Rebellious *Pharaoh*, and to eat out the very Bowels of the moſt cruel *Herod*, ſee *Acts.* 12. 23. And immediately the Angel of the Lord ſmote him, and he was eaten of Worms, and gave up the Ghoſt.

Secondly,

Secondly, By the manifold Deliverances of his Church and People in all Ages of the World, we have a Cloud of Witneſſes to confirm this: But I ſhall confine my ſelf unto ſome few. Was not the Almighty only, the beſt Defence unto righteous *Noah* in that terrible Flood which drown'd all the World, except 8 Perſons? To the Patriarchs, *Abraham*, *Iſaac* and *Jacob*? To *Abraham* againſt *Abimelech* King of *Gerar*; and alſo when he reſcued his Brother *Lot* out of the Hands of the Enemies? To *Iſaac*, when he was taken and bound, and laid upon the Altar juſt ready to be ſacrificed by *Abraham*; yea, ſo near the point was he, that his Fathers hand was lifted up with the Knife, but yet an Angel of the Lord ſtayed him. To *Jacob* againſt *Eſau* his Brother, and *Laban* his Father in Law. Unto the Seed of *Jacob*, or People of *Iſrael* in *Egypt*, and in the Wilderneſs. Unto *Moſes* in the Bulruſhes, *David* in *Saul*'s Court, and *Jeremiah* and *Baruch* againſt *Jehoiakim* King of *Judah*, when he ſent to deſtroy them for their Propheſies; for tho' they were commanded to hide themſelves, yet its ſaid, *The Lord hid them*, Jer. 36. 19, 26. Alas! our own hiding will not do, it muſt be Gods; our now claſping our Arms about our ſelves, is the ready way to drown us; whereas ſpreading our Hands forth to Heaven, may ſave us. Then in the new Teſtament, Was not the Lord of Hoſts the beſt Defence unto *Peter*, when he was kept in Priſon by four Quaternons of Soldiers? To *Paul* when he deliver'd him out of the Lion's Mouth, 2 *Tim.* 4. 17. And what are the 121*ſt*. and 124*th*. *Pſalms*, but a Confirmation of this Truth? Does not the Church ſay, If the Lord himſelf had not been on our ſide, when Men roſe up againſt us, they had ſwallowed us up quick when they were ſo wrathfully diſpleaſed at us? But to come down to Examples in the laſt Century of the World; Was not the great and mighty God, the beſt Defence to Q. *Elizabeth* (of bleſſed Memory) and theſe Kingdoms; when all *Europe* conſpired together againſt her, and ſent the *Spaniſh* Fleet (which was term'd the Invincible Armado, by reaſon of its Strength and number of Ships) for to overthrow her, and introduce Popery into this Nation? But alas! how ſuddenly was this great Fleet overcome and diſpers'd, here and there about the *Britiſh* Seas, by her grand Defence, even our God! To K. *James* I. and our Nation, when that horrid Powder Plot was diſcover'd, and laid open by the unſearchable Wiſdom and Goodneſs of the Lord; that cruel Plot, I ſay, which was hatch'd in Hell, and carried on with the greateſt Secrets, by thoſe Engins of *Beelzebub*, and Soul-Deceivers and Murderers, the Jeſuits and Prieſts of the *Roman* Faction, which ſaid, God and Man had concur'd to puniſh the Iniquity of the Times. But to come to ſome Examples in our Days, which our Eyes have ſeen, and Ears heard; Oh was not the Lord *Jehovah* the beſt Defence of that mighty Prince of Valour (now our gracious K. *William*) and his whole Fleet, in the midſt of very a terrible Storm, raiſed, no doubt, by the Prince of the Power of the Air, on behalf of his Chil-

dren of Darkneſs, to obſtruct our Landing? But the mighty God and terrible, was with us, and deliver'd us all from the Peril of the Seas, bringing us back to *Hell-voot* Slnce. And after that we had offer'd to him there, the Sacrifice of Praiſe and Thankſgiving, for ſo merciful a Deliverance, and tarried there about 11 days, then did Almighty God ſend us a fair Wind, which brought us all ſafely into *Torbay*, where our moſt renown'd and bleſſed Prince landed. And we were no ſooner come into the *Bay*, but the everlaſting Arms were about us, and changed the Wind, which hindred our then Adverſaries from purſuing us. Who dares deny but this was the Lords own doing, and ought not to be forgotten of this Nation, but to be marvellous in our Eyes? For here was the Finger of God, as our very Enemies confeſs'd. And afterwards when we were come to *Exeter*, how wonderfully did the Almighty turn the Hearts of this whole Nation, and the oppoſite Army, as the Heart of one Man, towards this moſt valorous and mighty Prince, inſomuch that very little or no Blood was ſhed in this bleſſed and glorious Revolution! Again, was not the living and true God, the beſt Defence unto our moſt gracious Sovereign Lord K. *William* and his Army, when he paſſed the River at *Drogheda* (vulgarly called the River *Boyn*) when as the Enemy was ſo advantagiouſly encamped; Yet how ſoon did the Lord ſtrike Terror into all their Hearts, and they fled before us? Oh there is no queſtion to be made, but that the eternal Majeſty of Heaven and Earth ſhelter'd our gracious King under his mighty Wings, and encompaſs'd him about with his Favour and Protection; and we hope and pray that he will ſtill do ſo unto him for ever and ever.

Here is then a very ſharp Reproof unto all wicked and unbelieving Hearts, who are even diſtracted and at their Wits end, at the very noiſe of a giddy Multitude: As if the everliving and terrible Majeſty of Heaven and Earth, even the Lord *Jehovah*'s Hand was ſhortned: As if he was not as able to bleſs and preſerve their moſt excellent Majeſties, in theſe days, as he was in our Fore-fathers time. Or, as if he could not cover them and this Nation with the mighty Wings of his Providence, from all Perils and Dangers of the Enemy now, as he hath done all along. Oh take notice then, all ye faint-hearted, faithleſs and unbelieving Souls, of thoſe words of the Prophet *Jeremiah*, Chap. 32. 18, 19, 27. Behold I am the great, the mighty God, the Lord of Hoſts is my Name. I am the God of all Fleſh, great in Counſel and mighty in Work: Is there any thing too hard for me? Are you ſo fooliſh and unwiſe as to think, that all the Plots, Conſpiracies and Devices, which are againſt my faithful Servants (who fulfil my Will) ſhall ever prevail? Do you imagine that I, who am the moſt juſt and righteous Governor of the World, do not regard thoſe my Deputies, which rule according to the Truth of my holy Word, and are a Terror to the Evil, and a Praiſe to them that do well? I tell you plainly, That no Weapon

pon form'd againſt ſuch holy Princes ſhall proſper: For I who am the great King of Heaven and Earth, will certainly pull down all ſuch as walk contrary to my Laws; and I will bring to nought the Adverſaries of my Church, like Lambs to the Slaughter. And the mighty Men of *Babylon* ſhall tremble for fear, and forbear to fight: They ſhall remain in their Holds and in their Camps, their Might and Strength ſhall fail 'em, and they ſhall be beaten and deſtroyed. One Poſt ſhall run to meet another, and one Meſſenger ſhall haſten to meet his Fellow: To ſhew the King of *Babylon*, the great and terrible Works of the moſt high God, what Deſolations or what an Overthrow the Lord (whoſe Name is *Jehovah*) hath wrought for his own Heritage, againſt their Adverſaries. And then ſhall Tidings be ſpread through the Earth, that the *Babyloniſh* Forces by Sea and Land, are utterly confounded. For every purpoſe of the Lord againſt *Nebuchadnezzar* King of *Babylon* ſhall be perform'd; to make him know and feel, that God alone is to be feared throughout the whole Earth. And tho' he hath devour'd the Heritage of the Lord, yet his Heart ſhall melt away for fear, and for thoſe things which are coming upon him, *Jer.* 51. 30, 31, 33, 40. Alas! what if the Adverſaries of the Lord have gotten a ſecond *Chryſippus* among 'em, which probably may be able to ſpeak well of every thing? Or what if they have a ſecond *Achitophel?* But to go higher, What if they have a ſecond *Ariſtotle*, or a ſecond *Solomon?* Yet ſtill ſo long as we have the Almighty, moſt terrible and all-wiſe for our Defence, who is the Fountain of all Wiſdom and Knowledg, and the Giver of Courage and Strength, Deliverance and Salvation, we need not to care. Suppoſe we want ſome of the Beams, ſo we have but the Sun it ſelf: And what matter is it, if we want ſome of the Streams, when we have the pure Spring? Nay, corrupt Streams and muddy, and deceitful Branches are very unwholeſome and infectious unto the Body Politick; and therefore if they are dryed up or waſted, we need not to care. But now for the Church of God to hold faſt together, and to be ὁμοθυμαδὸν, with one Heart in one place, is a very good and joyful thing, and no doubt exceeding acceptable in the ſight of God our heavenly Father. And I hope every one that hath the fear of God before his Eyes, and the leaſt regard to the welfare of their Majeſties and their Kingdoms, or to their own Salvation, will not be remiſs in joyning with the Church in Prayer, upon our ſolemn Faſt-days. For tho' it cannot be denied, but that the effectual fervent Prayer of one righteous Man, avails much; yet it muſt be granted, that the joynt Prayers of a Congregation, or rather of the whole Church, prevail infinitely more. One Stick may make a Fire, but many Sticks put together will make a great and hot Fire: One String of an Inſtrument may make a ſound, but many Strings a melodious Harmony. One ſingle Prayer in our Cloſets may be a Sacrifice, but the Prayers of a whole Kingdom makes a Sacrifice to God, of a ſweet ſmelling Sa-

vour; and therefore the *Pſalmiſt* calls the publick Prayers of the Church, a worſhipping of the Lord in the Beauty of Holineſs, *Pſal.* 29. 2. We read of thoſe Worthies how couragious they were, for to keep Faith and a good Conſcience: Yea, ſo valiant for the Lord's cauſe, that they loved not their Lives unto Death. Hence, ſays that Champion of the Apoſtles, None of theſe things move me, neither count I my Life dear unto my ſelf, ſo that I may finiſh my Courſe with Joy, *&c. Sæviat perſequendo, nihil in me moritur niſi mortale, erit in me aliquid ubi perſecutor pervenire non poſſit, ubi Deus meus habitat.* Let Man be never ſo ſharp in perſecuting, yet nothing dies in me, but what is mortal: Nevertheleſs there will be ſomething in me, at which the cruel Perſecutor cannot come; where my bleſſed God dwelleth. Whom have I in Heaven but thee (O Lord) and there is none upon Earth that I deſire beſide thee!

But as this reproves all wicked and unbelieving Hearts, ſo in the next place, it is no ſmall Encouragement, unto all the Servants of the moſt high God, for to fear him and ſerve him in Truth, with a perfect Heart and willing Mind. For it is an undeniable Aſſertion, That ſuch a Kingdom or People, cannot be moved or ſhaken by any terrible Blaſts of the Devil or his Inſtruments, who hath the eternal Lord for its Strength and Defence. And I may truly ſay, that there are no times ſo very Perillous, nor Days ſo very Evil, but that they may be made eaſie and happy unto every Child of God, and Believer in Jeſus Chriſt. I mean, the dangerouſneſs and badneſs of theſe times (which many groundleſly and unjuſtly complain of) may be reduced to an equality, with the Peace, Safety and Comfort of better times: Yea, may be made equal unto the beſt of Days, which this preſent World commonly affords unto the Church militant. As the ſharpneſs of a very cold and pinching Seaſon, may (by a proportionable addition of warm Cloathes, the uſe of good Fires, and the like) be made as little offenſive to a Man's Conſtitution, as a temperate Seaſon is: Or as a Man who is ſhut up cloſe in a moſt ſtrong or impregnable Caſtle, and is there ſufficiently provided and ſtored with all things neceſſary; as Men, Arms, Mony, Powder, Ball, *&c.* Is in as much or rather more ſafety and freer from all danger (altho' he be encompaſſed about and beſieged by his inveterate and implacable Enemies at the ſame time) than another Man is, who hath no Enemies at all, ſeemingly near him. In like manner, when once a Man hath the great and mighty God for his Defence, and the covering of his Almighty Wings ſpreading over him and underneath him, the everlaſting Arms which *Moſes* ſpeaks of, *Deut.* 32. 27. Then what Bullets ſoever are flying about him, what Cannons ſoever are roaring againſt him, what Storms ſoever are riſing, what Waves or Billows ſoever are raging, what Enemies ſoever are Plotting, yea, what Perils or Dangers ſoever he may be ſeemingly in; yet notwithſtanding all, he is moſt ſafe,

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he is moſt ſecure in God, who is a firm Rock, near a moſt raging Sea; a ſure Shield amidſt Showers of invenom'd Darts. And 'tis one and the ſame thing unto ſuch a Man, for to be in the very midſt of a Battel, either by Sea or Land, among the thundring Guns and Showers of ſmall Shot, which falls round about him like Hail; as to be in the Walks of a moſt pleaſant Garden, and hear the ſweeteſt ſinging of Birds. The ſound of Alarum by a Drum or Trumpet, is as acceptable to him, as the voice of the Turtle: Becauſe he can always, and in every place, rejoyce in the Lord, and joy in the God of his Salvation, as the Church does, *Hab.* 3. 18. Alas! A Man can but be ſafe, a Man can but be ſecure, and at reſt and eaſe in his Mind, if he lived in thoſe halcion Days, or golden Times, propheſied of by the Pſalmiſt; When the Mountains ſhall bring Peace to the People, and the little Hills Righteouſneſs, *Pſal.* 72. 3. That is to ſay, when neither High nor Low, King nor People, ſhall be troubleſome one to another, nor diſturb each other: But the Wolf alſo ſhall dwell with the Lamb, and the Leopard ſhall lie down with the Kid, and the Calf and the young Lion, and the fatling together, and a little Child ſhall lead them. Verily the condition of a true Child of Light and Heir of Glory, (be he in the Wars either by Sea or by Land, abroad or at home) is always thus bleſſed and happy, thus at eaſe and reſt in his own Breaſt and Conſcience, becauſe he is kept in perfect Peace, by him who is the Prince of Peace. Whereas 'tis far otherwiſe with an ungodly wicked Man, who is like the troubled Sea, when it cannot reſt, whoſe Waters caſt up Mire and Dirt. There is no Peace, ſaith my God, to the Wicked. You then that are gone forth to War, againſt the Enemies of the Lord and his Church, whether you are by Land or by Water, let me beſeech you in Chriſt's ſtead and for his ſake, to receive this wholſome and profitable Advice, and let it take deep Root in all your Hearts, and be continually in your Mind. Truſt ye in the Lord *Jehovah* for ever, for in the Lord *Jehovah* is everlaſting Strength; for he bringeth down them that are Proud, and exalteth the Humble and Meek, *Iſa.* 26. 4. 5. What could you wiſh for more than Strength? Yes, but here is everlaſting Strength. What could you deſire more than Defence? Yes, But here is Defence and Safety, Courage and a Bleſſing. Oh our gracious and merciful God hath always ſome Twigs left, for to preſerve and keep his elect People above Water, when they ſuſpect themſelves to be moſt in danger. For he hath either the Caſtle of his Providence, the Ark of his Promiſe, or the All-ſufficiency of his Grace and Goodneſs, for the ſafety and retirement of his Children and Servants, in the greateſt of Storms: How did he defend *David* and his little Company, when *Saul* and his Army had almoſt encompaſſed him about? Alas! you muſt expect to meet with ſome rubs in your way towards the Celeſtial *Canaan*, and through many Tribulations you muſt enter into the Kingdom of God: *Non eſt ad aſtra mollis*

mollis e terris via; all true Christians know well, that the Church is militant here on Earth, and therefore the Saints commonly sow here in Tears, that they may reap hereafter in Joy: We must all expect to fight the Lords Battel here on Earth, which St. *Paul* terms a good fight; that we may acquire the Victory and receive our Crown of Righteousness and Glory in Heaven, where there is no Enemy or Opposition; for all are there of one Mind and Heart, praising God with Peace and Joy in the Holy Ghost. Here we must all run the Christian Race which is set before us, by our Lord and Saviour, with Patience and Alacrity; that we may obtain the Prize, or that Incorruptible Crown, which the Lord the righteous Judg bestows on such. Here is the place appointed for us to work in, while it is day; or rather the Lord's Vineyard. But in the Kingdom of Heaven are we to expect, and receive our Wages when our Work is done, or our Course finished: For there is the rest which remains for the People of God. Wherefore then should any rational Soul think to find that in this World, which God hath reserv'd for the World to come, when we shall see him Face to Face? Oh what Fleet or Army is there on Earth, or in the whole World, that can harm you, if ye be Followers of God, as dear Children, and Doers of that which is good and well-pleasing in his Sight? What human Force or Power can possibly be able to stand before, or against you, if your Hearts are but perfect towards God? For the Eyes of the Lord run to and fro throughout the whole Earth, to shew himself strong in the behalf of them, whose Hearts are perfect towards him; and who sincerely endeavour to walk in his Laws, which he set before us, 2 *Chron.* 16. 9. Therefore let me desire of you all for to take heed now, above all other Times, that your Hearts be perfect towards God and his Church, towards our most gracious Sovereign Lord and Lady, King *William* and Queen *Mary*, towards the good and welfare of our Land and Nation; and in the last place towards one another; that Officers may love the Soldiers under their Command, and the Soldiers be obedient and faithful unto their Officers: And then the Lord of Hosts will bless and prosper you whithersoever ye go, and in whatsoever you do. But on the other Hand, if ye Backbite and Quarrel, and prove Treacherous one to another, ye shall be destroyed one of another. For they are the Words of none other but our great Lord and Master himself: That a Kingdom, a House, or Army, or Fleet, divided against it self cannot stand, but must fall into Desolation. And hence we find, that the Children of *Israel* said unto *Joshua* their Captain and Governour, That whosoever he be that doth rebel against thy Commandment, and will not hearken unto thy Words in all that thou commandest him, he shall be put to death, *Josh.* 1. *ult.* Whosoever he be that proves treacherous to our blessed Governors and present Government, and will not obey their Majesties order in all Punctilio's, he shall be dealt with

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a Rebel and Traytor, and no regard had to his Commiſſion, becauſe he hath proved diſloyal to his Prince. This is the Law of the moſt high God, concerning this Matter: Therfore *Rebel not ye againſt the Lord, neither fear ye the People of the*, &c.

Thirdly and Laſtly, That to fear the Lord of Hoſts himſelf, and not the Arm of Fleſh, or to be very Couragious in fighting God's Battel, is a Duty required of all his People (but eſpecially of thoſe which are called thereunto by Lawful Authority) and a principal means for to keep the Lord with or among ſuch a People or Army. The truth of this Leſſon we may ſee confirm'd to us in the caſe of the *Iſraelites*, here in this Chapter of our Text. For we read, that they, by their Fear and Faint-heartedneſs, by their Unbelief and Cowardiſe (when God had commanded them not to fear or to be affraid at the outward Strength and Power of their Enemies, the *Amorites* and *Canaanites*) thereby tempted the Lord, and provoked him to Wrath, becauſe he was their Strength and Defence, and fought all their Battels, inſomuch that he forſook 'em and departed: Whereupon the Prophet *Moſes* tells them, that they ſhould not proſper. for the Lord is not among you, and therefore go not up againſt the Enemy (ſays he) leſt you be ſmitten of them: And ſo they were indeed, when God their Helper and Defender was not with them; ſee *verſ.* 41, 42, 44, 45. So the Lord of Hoſts, the mighty God and terrible, ſent his Spirit upon *Jahaziel*, and commanded him to tell *Jehoſhaphat*, ſaying, Thus ſaith the Lord unto you, be not affraid nor be diſmayed, by reaſon of this great Multitude; for the Battel is not yours, but Gods. To morrow go out very Couragiouſly againſt them, for the Lord will be with you, 2 *Chron.* 20. 15, 17. Again, the Almighty tells *Joſhua* not to fear, ſaying, Have not I commanded thee? Be ſtrong and of good Courage, be not affraid, neither be thou diſmayed; for the Lord thy God is with thee, whitherſoever thou goeſt, *Joſh.* 1. 9. So in the Words of our Text, *Rebel not ye againſt the Lord, neither fear ye*, &c.

We might bring in a multitude a Texts to the like purpoſe: But we ſhall content our ſelves with one or two more, out of the New Teſtament. And the firſt is that of our Lord and Saviour unto his Diſciples then, and to us, even us, now, ſaying, *Fear not them which kill the body, but are not able to kill the ſoul: but rather fear him which is able to deſtroy both body and ſoul in hell*, Matth. 10. 28. The ſame Charge is given to *Paul*, *Act.* 18. 9, 10. *Be not afraid, for I am with thee*, &c. Rev. 2. 10. *Fear none of thoſe things which thou ſhalt ſuffer*, &c. I ſuppoſe theſe Texts are a ſufficient Teſtimony to prove, That Courage and Valour in Times of War, when God calls us to fight his Battle, is not only commended, but alſo required of all his People (and eſpecially of thoſe appointed thereunto, by lawful Authority) and a principal means, to keep the Lord of Hoſts with, and among

among such a People. It now remains, that we sum up all, and bring it somewhat nearer unto our selves, in this pusillanimous and Faithless Generation.

What then must we say unto very many in this Age, who are afraid at the very shaking of an Aspen-leaf, and hide themselves at the beat of a Drum, or sound of a Trumpet? Let me ask them, if they think such Pusillanimity is decent, in any one who is called a Man, much more whether it be consentaneous to one that nameth the Name of Christ, to fear and be dismayed, where no fear is; And at the same Time to stand in no awe of the mighty God and terrible, the supreme Governour of Heaven and Earth, who is glorious in Holiness, fearful in Praises, doing Wonders? Alas, Alas! this cowardise or timidity of Spirit is a grand Shame for any Soldier of Christ, the Captain of our Salvation, to be guilty of; and it commonly hinders those from the punctual Performance of their Duty, who are such fearful Hearts, as we may see in *Nicodemus*, a Ruler of the Jews, who (for fear) durst not openly confess Christ, or come by Day (lest he should be seen of the Jews) to be taught in that heavenly Doctrin of Regeneration, or the new Birth, by him who had the Words of Eternal Life, and spake as never Man speaketh. But on the other Hand, the true fear of God and Christian Courage in the Heart of a Believer, maketh him (in *Solomon*'s Phrase) to be as bold as a Lion, and puts him upon any thing, even the most perillous Attempts, in Obedience to Gods Holy Will and Commandments, and in Duty and Allegiance to his Prince: This was it which moved little *David* to encounter with the Giant *Goliah*, the Champion of the *Philistines*; he heard his words, how he defied *Israel*, and saw they were all afraid and dismayed, and therefore he resolves with himself to go and Fight him, and he came to King *Saul*, and said, *Let no Mans Heart fail, because of him; thy Servant will go and Fight with this Philistine*, 1 Sam. 17. 43, 32. Yea, such a Man as serves the Supreme Majesty of Heaven and Earth in sincerity and truth, and is a Soldier of the Holy Jesus in Deed, as well as Profession, will not only be ready to Aid and Assist his Prince with what Mony he can possibly, against an Enemy of Truth and Peace, but, with *David*, he will go himself, and defie that *Philistine* to his Face, who hath defied his God and his King. And so *Paul* himself, an Apostle, or rather chief of the Apostles of Jesus Christ, is not only ready to be Bound, but also to Die at *Jerusalem*, for the Name of his Master, and the Testimony of a good Conscience. So that we who are, or have been, in the Wars, and have shewed Courage for the Gospel sake, and against the Children of *Babylon*, need not to be cast down at the sharp reflections of some who pretend to be of our Church, but God knoweth their hearts, for they not only are remiss themselves, in stirring up the people to be Courageous in Gods Cause, and be stedfast and faithful unto

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Their Majeſties in theſe times of War, but they take occaſion to upbraid ſuch as do their Duty in this Nature. For my own part, I muſt ſpeak in the Goſpel words, *He that is not with us*, or for us, *is* undoubtedly *againſt us*. I can eaſily prove this, for its a palpable Truth, That whoſoever grows not daily in Grace, is going backwards from the Region of the Bleſſed. Go we muſt, and go we do daily, there is no ſtanding ſtill, becauſe our Glaſs is running, and our Time flies away as a ſwift Ship, or as the Eagle that haſteth to the Prey. Either we muſt walk in the Paths of Righteouſneſs, or elſe, we muſt wander in the broad way. So theſe cloſe ſort of People muſt either follow God or *Baal*; they muſt, and do, adhere more to Their Majeſties, or elſe their Enemies in their Hearts, for they can never be Neuters in real Truth. And therefore he who always praiſes the *French* Arms, does Tacitly diſpraiſe Their Majeſties. He that Juſtifies the Wicked, and he that Condemns the Juſt, are equally an Abomination to the Lord, as *Solomon* tells us, *Prov.* 17. 15. And theſe ſort of People are to be avoided. I confeſs, there are not lacking another ſort, who Aſperſe, and have Aſperſed, this Saint-like Valour in the Servants of the moſt High God, calling it Ignorance, Fool-hardineſs, Pride of Heart, and Folly; when as it is indeed, and in truth, nothing elſe but true Chriſtian Courage, or Fortitude, a Noble ſtedfaſtneſs of Mind and Spirit, which will by no means warp, or ſwerve, from its Allegiance to our Governors, or be Terrified with any Humane Puiſſance, or any outward Terribleneſs, or Amazements: No, nor will it be diſcouraged at Death it ſelf, or at all the Powers of Darkneſs. Such was that Courage of *David*, who ſays, *Though I walk through the Valley of the Shadow of Death, I will fear no Evil, for thou art with me, thy Rod and thy Staff they Comfort me*, Pſal. 23. 4. It was an excellent Anſwer, that a certain Eminent Servant of God, made unto one of the Emperours, when he was Threaten'd for his Religion, *I fear not Impriſonment, becauſe I can have there as much freedom with my beſt Friends, as now when I am at liberty. As for Baniſhment, I deſie it, for let me be driven into what terrible Deſert or Wilderneſs whatſoever, yet there ſhall I find my God. And I look upon this World it ſelf to be a Baniſhment of us all, for our firſt Parents Sin and Tranſgreſſion, Paradiſe being the true place of our Souls Nativity. And as for Death, I long for it, that I may Triumph over it, through Jeſus Chriſt, (and what am I now but a mere Skeleton, even worn away to Skin and Bones,) and that is the paſſage unto Eternal Life, and Everlaſting Joy.* Oh what can we ſay to all Puſillanimous Perſons, that are afraid to ſerve the King, or their Country, in the Wars, that dare not truſt the Almighty Lord with their Lives in a Camp, or Fleet, as well as here at home, although he is the preſerver as well as giver thereof, *For in God we live, in him we move, and in him we have our being*, Acts 17. 28. Sure I am, that Fearfulneſs, and Puſillanimity, are infallible Specimens and Signals of an

Evil and Unbelieving Heart; and the Portion of ſuch, St. *John* ſays, *is in the Lake that burneth with Fire and Brimſtone.* And it is for want of a well grounded Hope, and a firm Faith in God's Mercy, through our Lord and Saviour Jeſus Chriſt, that Men are thus Fearful, which Hope the Children of God have, as an Anchor of their Souls, both ſure and ſtedfaſt, *Heb.* 6. 18. And therefore we have a Command for to conſider him that endured the Croſs, and deſpiſed Death, and the ſhame thereof, for our ſakes. And again, look unto that Prince of Glory, who ſo willingly offered up himſelf to Death, even a Curſed, Ignominious, and Painful Death: And if we have but Faith, as a Grain of Muſtard-Seed, we cannot but be Couragious and Valiant in his Cauſe, and for his Truth and Goſpel-ſake. What then ſo dreadful a Face of preſent Confuſion, or fore-imagined Forms of future Trouble and Calamity, are able, (or ought Slaviſhly,) to Deject and Terrifie that Holy Soul, which with a ſweet and ſafe Repoſe is moſt happily and everlaſtingly hid under the Wings of that Mighty God whom it ought to truſt, and who is the beſt and ſafeſt Defence of all his People? That infinite Majeſty of Heaven and Earth, which for the Defence of all ſuch as Fear him, and for their Deliverance is able to work, (1.) By very weak means, as he did in *Gideon*'s Army ſometimes, which was no more but Three Hundred againſt their Enemies the *Midianites* and *Amalekites*, and all the Children of the *Eaſt* which were in the Valley, like Graſshoppers for Multitude, and their Camels were without Number, as the Sand by the Sea-ſide, *Judg.* 7. 5, 6, 12. (2.) Without any means at all: Thus did he when he deſtroyed *Jehoſhaphat*'s Enemies the *Moabites* and *Ammonites*, for ſays the Text, 2 *Chron.* 20. 23. *The Children of* Ammon *and* Moab, *ſtood up againſt the Inhabitants of Mount* Seir, *utterly to ſlay, and to deſtroy them: And when they had made an end of the Inhabitants of* Seir, *every one helped to deſtroy another.* (3.) Contrary to means, As when he *made the Waters, which came down from above, to ſtand and riſe up upon an heap, and thoſe that came down toward the Sea of the Plain, even the Salt Sea, failed, and were cut off,* Joſh. 3. 13, 16. So that where the everlaſting Jehovah is a Defence and Salvation, there Heaven and Earth, and all the Hoſts of both, are Eternally Reconciled to ſuch a Soul, and become its Friends: Yea, all the Storms and Tempeſts raiſed by all the powers of Hell are preſently Calm'd, for ever doing ſuch a one any Mortal hurt. All the Creatures then pull in their Horns, retire their Stings, bite in their Poiſon; Snubb'd, and Awed, by thoſe Divine Impreſſions of their Creators Bleſſed Image ſtamp'd on ſuch a Soul by the Holy Spirit of Grace, and dare not offer any more Trouble or Vexation to it, (except it be upon a particular Diſpenſation for its Spiritual Good and Quickning,) than to the Apple of God's Eye; hear his Holy Promiſe from his own Mouth, *Hoſ.* 2. 18. *And in that Day I will make a Covenant for them,* (namely his

Servants,) *with the Beasts of the Field, and with the Fowls of Heaven, and with the Creeping things of the ground: And I will break the Bow, and the Sword, and the Battel, out of the Earth, and I will make them to lie down safely.* For I the Lord their God am their Confidence, and I will keep their Foot from being taken, *For I will set every Man's Sword against his Fellow, in the Camp of my Peoples Enemies, as I did for my Servant* Gideon *and his Army,* Judges 7. 22.

In the last place, This ought to stir us all up, in these times of War, unto this grand Duty of Courage and Boldness, in Fighting the Lords Battel, and depending wholly and solely on him, and Imploring his All-sufficient Aid, and Almighty Help. Oh let us down with the Mountains, and up with the Valleys, and know no Fears, no Doubtings, no Discouragements; but like *David's* Worthies, *Which broke through the Host of the* Philistines, *and brought him of the Waters of the Well of* Bethlehem *to drink:* So let us every one make our way through all the Reasonings and Disputings of Unbelief, into those Everlasting Arms of God's Free Grace, and Endless Mercy in Jesus Christ. For his Mercy and Assistance towards those that Fear him, and Dread him, is without all stint, and limit, like himself, (infinite,) so unmeasurable, that it reaches from everlasting to everlasting. So tender, that it surpasses (incomprehensibly) the Compassionate Heart-Meltings of the Lovingest Mother, *Isa.* 49. 15, 16. *Can a Woman forget her Sucking Child, that she should not have Compassion on the Son of her Womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the Palms of my Hands, thy Walls are continually before me.* Let me tell you then, that it is far more Generous, and Christ-like, for to Die a Martyr in the Cause of God, and for his true Protestant Church, (if we are called thereunto,) than to Live and Moulder away our Time and Strength without doing one tittle of Good in our Generation. Alas! Within a little while, the Grinders will cease of their own accord, and the Windows of our Eyes will be darken'd, and the Doors, (I mean those Pipes wherewith we draw our Breath) shut up fast: Alas! The Pusillanimous Man, considers not how eagerly, and with what Industry, the old Sexton, Time, (with his sharp Spade,) throws up the Earth and digs a Grave, where we all, that are now here, must one Day lay our Sins and our Sorrows together, and sow these Mortal Bodies till they rise again in a Glorious, or an intolerable Eternity. Every Revolution which the Sun makes about the World, divides between Life and Death; so that all those Days which we have lived already are dead to us, and we shall never live them over again, *Currit mortalibus ævum, nec nasci bis posse datur, fugit hora rapitque, Tartareus torrens, ac secum ferre sub umbras, siqua animo placuere negat*——

Poor Mortals! we form our very Words, of that which is most near and dear to us, even the Breath of our Nostrils, and therefore we have the less to live upon, for every word which we speak; hence saith the Prophet *Isaiah*, *Chap.* 2. *ult. Cease ye from Man, whose Breath is in his Nostrils, for wherein is he to be accounted of?* The Philosophers Taught, That there was no greater Encouragement against all fear of Death, than to consider we must needs Die: There is now an absolute Necessity thereof, or else we cannot obtain Life Eternal, or come to the Glorious God of Life. And this was St. *Paul's* Argument for to prove the Resurrection, *That which thou sowest is not quickned except it die.* So these Natural Bodies must be dissolved into Dust and Corruption, before they can be made Spiritual, and like unto Christ's Glorious Body. Oh remember then, that the very Heathens Taught, *That it was no small Honour to Die for ones Country.* But we Christians must confess, that 'tis the highest Honour to Die for the Faith of Christ, and a good Conscience towards God. And therefore let me bespeak you all, that are in Their Majesties Fleet and Army, in the words of *Joab*, 2 *Sam.* 10. 12. *Be of good Courage, and let us play the Men*, for our King and Queen, *for our People*, and for our Church of *England*, and the Lord do that which seemeth good. Fear not, nor be afraid, but Sanctifie the Lord of Hosts himself, and let him be your Fear, and let him be your Dread, and he shall be a Sanctuary to you. But for a Gin, and a Snare, and a Trap, to the Adversaries of his Truth. Would you have the Crown of Life? Oh be you Valiant and Faithful unto Death! Would you have the Great and Terrible God among you as your Strength and Defence? Oh then let not Vain Thoughts Lodg in your Breast! *But cease to do Evil, and learn to do well.* Would you be esteem'd Worthies by God, and Their Majesties? then break through the *Babylonish* Army, and sink their Idolatrous and Superstitious Fopperies into the bottom of the Sea. Would you have your Memories Blessed, and your Names to be had in Everlasting Remembrance, and the Generations to come for to Praise your Glorious and Noble Deeds? Then, be sure, for to pull down some Monuments of Idolatry, and Raze out some Relicts of Popery, for the Lord Jesus Christ's sake; and with *Sampson* Aveng your selves of your Enemies at once, *before you go hence, and be no more seen. Rebel not ye against the Lord*, &c. *Amen, Amen, Amen.*

FINIS.

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